A MOTION TENDING TO THE PVBLICK GOOD OF This Age, and of Posteritie.

OR

The Coppies of certain Letters written by Mr. *John Dury*, to a worthy Knight, at his earnest desire.

Shewing briefly,

VVhat a Publik good is, and how by the best means of Reformation in Learning and Religion it may be advanced to some perfection.

Published by *Samuel Hartlib*.

For the better Information of all those who are willing of themselves, or intrusted by others to set forward Pious and Learned Works.

Life is Deaths seed's time, Death lifes Harvest, as here we sow; so there we reape, as here we sett, so there we gather of a blessed life, a death as blisfull.

LONDON, Printed by *F. L.* for *Michael Sparke* Senior, in Green-Arbour in the little *Old-Baily*. 1641.

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Sir,

THe following discourse is not so fully and accurately expressed as I could wish, for want of time, and by reason of manifold interruptions: but such as it is, you will be pleased to make use of it. Perhaps to a pious soule that looketh to God, and his life, it may relish and worke some effect. The grace of God be with you, I rest,

Sir,

London, the 30 of Decem. 1641.

Your truly respective and most affectionate servant in Christ,

Iohn Dury.

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NO man can do good to Posterity, but he that doth know how to serve his own generation rightly. Nor can any man serve his owne generation as he ought, that knoweth not what his own felicity, and that of his generation is; and how it may be attained unto. For he that is destitute of this knowledge, can neither labour for himselfe to become truly happy, nor can he reach forth the means of happinesse unto others. For how can any impart unto another, that whereof he is not himselfe participant? A man then that would set forward the Publique Good, must first know, what it is to be truly good? By what means goodnesse is attained unto? and how it may be propagated unto his generation? Of these there, I purpose to discourse a little, before I make the motion, which I intend to propose unto you.

Of the first.

To be truly good, is to partake of the life of God, for none is good truly save God alone, and of the fulnesse of his goodnesse we all partake grace for grace; because we live, and move, and have our being in him, and so much life, and motion, and being as we have in him, so much goodnesse we have, and no more; for either goodnesse is denominated from God, or God from goodnesse; so that either way to be good, is Mat. 19 17.

to have a being in God, or to be in God, is to have a being in goodnes: for what hath no being in God, is altogether evill; and what hath no being in Goodnesse, is altogether separate from God. Hence it is that the Apostle speaking of the corruption of man in nature, and of the evill which is radically in us, saith *that we are alienated from the life of God.* Ephes. 4. 18 And *David* describing the wicked saith, *Psal.* 58. 3. *That they are estranged from the wombe, and go astray as soone as they be born speaking lyes.* Whence are they estranged? is it not from God and his life? and whence go they astray? is not from his Truth? and is not this the cause they speak lyes, even because they give not way to the motions of his Truth, to do that which it suggesteth unto them, and whereof they are convicted in their Conscience that it is their duty. For God and his Truth is made manifest unto the Conscience of all men, *Rom.* 1. 18, 19. and 2. 14 15. and the wicked not taking notice of that which they know of him; but detaining Gods Truth in unrighteousnesse; that is to say, suppressing the motions of Gods life, and giving way unto the motions of their own lust and sensuall imagination; by this they are estranged from God, and draw his wrath upon their soules. For the object of Gods wrath is nothing else but the life of lust in nature, *Ephes.* 2. 3. For there we are said to be *by nature the children of wrath,* in respect that we have our conversation in the lust of the flesh, fulfilling the desires of the flesh and of the minde. Now we know that our flesh and fleshly minde doth embrace only this present world, of which we are taught, that all that is in the world, is but the object of lust, and of pride in lust. For *Iohn* saith, *that all that is in the world is the lust of the eyes, the lust of the flesh, and the pride of life*; which things the Apostle saith, *are not of the Father, but of the world.* For which cause also he dissuadeth us from the love thereof, and consequently from the life which may be had therein, for two Reasons. First, because if we love these things, and live in them; the love and the life of the Father is not in us. Secondly, because the world doth passe away, and the lust thereof, but he that doth the will of God abideth for ever. Now he doth, and none but he doth the will of God, which abideth in his love and life, according to Christs exhortation, *Iohn* 15. 4, 5, 6. *Abide in me, and I in you: as the branch cannot beare fruit of it selfe, except it abide in the Vine; no more can ye, except ye abide in me:* and againe *Iohn* 6. 39. 40. *This is the will of the Father, that of all which he hath given me, I should lose nothing; and that every one who seeth the Sonne, and beleeveth on him, may have everlasting life*; therefore all things which are, and every one who is not in the love and life of the Father, shall perish; 1 Iohn 2. 16, 17.

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becauſe it is not according to the will of God, which is onely good, & remaineth for ever. For nothing can be eſteemed truly good, but that which doth remaine for ever. For all goodneſſe being the life of God in us, and he being in himſelfe everlaſting and immutable; his life in us, muſt alſo be like unto him, and what is not like to him and permanent with him in us, is none of his; but whatſoever is truly like him, and according to his will, ſhall alſo be permanent with him for ever. For he cannot deſtroy any thing wherein he taketh a liking, and he taketh a likeing in nothing but in that which is truly good, & like unto himſelfe. And verily, the perfect eſtate of our felicity in the life to come, is nothing elſe but to be like him. For *John* ſaith, *It doth not yet appeare what we ſhall be, but we know when he doth appeare we ſhall be like him,* 1 Iohn 3. 2. Then to be like him, is to be truly happy, and to have a being in him, and to partake of his life, is to be good; and nothing is truly good, but only this. Therefore when the worldlings ſay, *Pſal.* 4. 6, 7 *Who will ſhew us any good?* then the man of God anſwereth, not unto them, but unto God, to himſelfe, and to us, ſaying; *Lord lift thou up the light of thy countenance upon us; for thereby thou haſt put more gladneſſe in my heart, then when their Corne and Wine increaſed.* Now we know the cheerfulneſſe of a mans life, by the brightneſſe of his countenance, and his good or ill will to us, by the cleer or cloudy appearance thereof toward us. So then, the lightſome countenance of God, is the evident appearance of his favourable life and good purpoſe towards us; and if this be lift up upon us, that is, if we finde this ſhining over our heads, and round about us, or going before us, to direct us in our wayes, then we know that his life is in us; for none can perceive the countenance of God to be lift up over him, but by the life of God which is in him; and when we finde this life to be in us, then, and never till then are we truly happie; becauſe we enjoy a true and permanent good, which is the life of Gods preſence, wherein is fulneſſe of joy, *Pſal.* 16. 11. This then is that good, which every one ſhould ſeeke to obtaine for himſelfe, and ſtudy to procure through the communion of Saints unto others. And he that can ſerve his generation by the procurement and furtherance of this unto it, he doth truly advance the Publique Good; but whatſoever elſe any doth ſeeke to advance towards his generation, if it be not directly ſubordinate hereunto, it is not worth his labour; for all what is done beſides this end, is but labour for the fire, and a wearying of themſelves for very vanity, as the Prophet termeth it; who alſo giveth this reaſon hereof, *becauſe the earth ſhall be filled with the knowledge of the glory of the Lord, as the waters cover the ſea*: intimating that when the Heb. 3. 13. 14.

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knowledge of Gods glory which begetteth in us the powers of his life shall be so abundant in the earth, as the waters are abundant in the Sea; then all humane works and buildings not agreeing with this life of God appearing in the knowledge of his glory, shall be over-flown and drowned and swept away, as with a floud of spirituall waters; or rather consumed, burnt up with fire, and destroyed as meer vanity. Therefore we should take heed how we spend our time, and employ our selves, and bestow the precious talents which God doth give us to profit withall; lest we weary our selves in the whole course of our life, for a thing of nothing, and bestow cost and labour for that which will be lost, and do at all no profit, either to our selves, or unto Posterity.

For if that which we do undertake be not lasting, and permanently leading unto this life, which the knowledge of Gods glory doth afford, it will not be at all profitable, because it will not endure the firy tryall and judgement, which God in his wrath will kindle in these latter daies, before he raiseth up his owne Kingdome, wherein nothing shall be of use, but that which shall be built upon the true foundation of life everlasting, which is Christ Jesus; and that which shall be such for substance and matter, which will endure and escape the tryall of the fire. See 1 *Cor.* 3. 12, 13, 14, 15. From all which by way of Recapitulation, I will gather these conclusions towards the purpose in hand.

1 That a Publique good is nothing else but the universall private good of every one in the life of God; for that which serveth the turne of some only, although they may be many, and even the greater part, is not to be counted truly Publique; but that is properly Publique which is common, and reacheth alike unto all; and that reacheth truly to all, wherein every one hath alike neere interest, and whereof every one may be alike sensible, which is the life of God in men; for God is the same to all, and is but one life in all, and all may and should challenge alike interest in him.

2 That none can procure this good to others, farre lesse to all, that doth not seeke it for himselfe, and in some measure purchase it, at least by attaining to the true love of it, and by a willingnesse to do any thing that lyeth in his power, for the advancement of it, as well towards others, as towards himselfe. For as it is an universall good, none can engrosse it for himselfe alone, but every one must seeke to partake of it with another. Hence it is that there is no truer way to get it for our selves, then by endeavouring, that others also may participate of that which we either haue obtained, or may hopefully obtaine. For Gods meaning is not to be possessed as a peculiar to one; because he doth intend to

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shew himselfe the God of all, and he, that seeketh God in all and for all, shall at last find him for himselfe, but he that thinketh (as the custome of some is who despise others as impure and unworthy of their society) to have him only for himselfe shall loose him in all, and himselfe also.

3. From whence followeth, that all selfe seeking and the affection of some particular thing and way, whereby men desire to bee taken notice off, amongst other men for procuring a Publique Good; which they imagine to be good; that (I say) all such purposes are nothing but carnall Hypocrisie, which is inconsistent with the life of God: so that except there be a single purpose to seeke this Good absolutely for it self, that it may become common to al; & to seeke nothing with it besides it self, least it be not entire, but mixed with aimes of another nature; & to seeke all other things for it, least some other thing be valued more then it, and it become in our minde subordinate unto matters of a base nature; except (I say) all this bee, the indeavour will never reach the end for which it must be undertaken; nor receive a blessing from God to come to any perfection, because it is impossible that God, or Gods worke should be made to serve any mans ends; or that he should suffer himselfe and his worke to be abused by men for private ends without discovering the deceit of their practises by some manifest judgement or other. And this is the cause why God doth bring the fire triall upon the world, namely to make void and without effect all by-ends and worldly imaginations in his worke, in his great worke which he is about to performe: for we are taught *Esa.* 2. concerning the Kingdome of God when it shall be raised; that the lofty lookes of men shall be humbled, and the haughtinesse of men shall be bowed downe, and the Lord alone shall be exalted in that day, that all height and high things shall stoope, and all Idolls (amongst which our selfe-imaginations are to be reckoned) shall be abolished at the presence of the glory of his Majesty, when he shall arise to shake terriblely the earth. Therefore in aiming at this good we must cease from all selfe; and cease from all men, whose breath is in his nostrils, for wherein is he to be accounted in the worke of God?

Thus having setled the aime which ought to be had in seeking a Publique good: let us consider the meanes that leade thereunto.

Of the Second.

The meanes to attaine unto the life of God is none other but Christ, for in him alone is the fulnesse of the Godhead bodily, and it is the Fathers pleasure that in him all fulnesse should dwell. Therefore the Father will bee seene no where, and cannot bee seene any

Colos. 2. 9. &c. 1. 19.

where, but in his Sonne, who is the brightneſſe of his glory, and the expreſſe Image of his perſon, now hee hath revealed in the Scriptures, the
Heb. 1.3. manner how hee is to be knowne in his Sonne, and how by that knowledge his life is conveyed unto us: and this we will indeavour to lay open. First then the manner how the Father is knowne in the Sonne; is expreſſed 2 *Cor.* 4. 6. thus God commanded the light to ſhine out of darkeneſſe, doth ſhine in our hearts, to give the light of the knowledge of the glory of God in the face of Jeſus Chriſt; where wee muſt obſerve that the Apoſtle doth ſpeake of himſelfe, and the reſt of the Apoſtles, to declare the manner, how God did make himſelfe knowne unto them: And as he made himſelfe knowne to them; ſo he is this day to be knowne to every one: For God is but one, and the manifeſtations of his life is the ſame in all, to whom it is made manifeſt; although it may be differenced according to the ſeverall degrees of height by which it is perceived. But here we have the ſubſtance of this manifeſtation in theſe particulars.

Firſt, That God is the authour of it by the power which hee hath to command light to ſhine out of darkeneſſe, whereby is intimated, that we are nothing but darkeneſſe, till it pleaſe God to command light to ſhine in us.

Secondly, That the light whereby God is made manifeſt unto us, is the brightneſſe of God himſelf; for he ſaith that God doth ſhine: whereby is alſo intimated, that it is of the meere free Grace of God, imparting himſelfe unto us that we come to know him; and not of any free willing choyſe or rationall parts in us that we ſhould bee able to chooſe out the objects of true knowledge, or when they are propoſed unto us by others, that wee ſhould be able to dive into Gods nature thereby, or to make better uſe of the meanes, whereby God is knowne, then others doe. But all this is Gods free grace to us.

Thirdly, That the place where God doth ſhine is a mans heart; that is the prime Center and Seate of this living ſoule; where the ſpirits maintaining his life are begotten. For as there be materiall ſpirits riſing out of the blood, in the materiall heart; So there are incorporeall ſpirits ariſing out of the mindings of the ſoule, in the heart of our ſpirits, which is conſcience; for in the conſcience God hath his Seate in all men, and there he doth appeare to all converts at firſt; where he alſo doth ever continue more or leſſe ſhining unto them, according as they deſerve to ſee his bright or his cloudy countenance. Therefore if any man will fit himſelfe to ſee God, he muſt puriſie his conſcience, *For bleſſed are*
Matt. 5.8. *the pure in heart, for they ſhall ſee God.*

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Fourthly, That the effect for which God doth shine in our heart, is to give a light to us. God is nothing but light, and in him is no darkneſſe at all; but he is in himſelfe a light, which is inacceſſible, which no man hath ſeene nor can ſee, except God give him eyes to ſee it. For Chriſt ſaith, *Math.* 11. 27. *No man knoweth the Son but the Father, neither knoweth any man the Father ſave the Son, and he to whom the Son will reveale him.* Therefore although God doth ſhine both in himſelfe and towards us, yet he may be unperceptible and unperceived even by thoſe that are his own, except he be pleaſed to give the the light of perception. For it is ſaid, that not only *the light ſhineth in darkneſſe, and that darkneſſe comprehended it not*; but alſo that this true light came into the world, and was not known by the world, and that it came unto his own, and was not received by them, but to ſuch as received it, the priviledge of being the Sons of God was given by it. Now then the ability of receiving or perceiving the light when it ſhineth, is alſo the gift of God; for he muſt open our eyes to perceive his light, and except this effect follow upon his ſhining in our hearts. I ſay, except this reflexive Act of perceiving this light be granted by God, and freely given to us, we cannot apprehend his life and being in us, although he ſhould ſhine otherwiſe never ſo brightly. Whence again we ſee, that it is not of him, that runneth or willeth, but of God that doth ſhew mercy. And that it is not one Act of grace that will ſerve our turne, as to have once begining, and then to be left unto our ſelves, but there muſt be a continued Act of Grace; for Grace that is of one Grace, fitted to embrace and make uſe of another Grace; namely, of a latter Grace to make uſe of the former; for as we cannot will nor know any thing of the life and light of God at firſt, ſo we cannot performe any thing anſwerable to that life and light, except God alſo give the performance according to his owne good pleaſure.

1 Iohn 1.5
1 Tim. 6.16
Iohn 1.3
ibid. v. 9, 10, 11.
Phil. 2. 13.

Fiftly, That this light is the light of knowledge; now to know is the Act of a mans underſtanding, and the underſtanding is the ſame faculty in the ſoule, which the eye is in the body. As the eye then, when it is not blinde doth perceive the viſible appearance of a thing; that is, it receiveth the image of the ſhape thereof within it ſelfe as within a looking-glaſſe, and keepeth every image which it receiveth diſtinctly, ſeperate from each other. So is it not with the underſtanding when it is not darke and muddy; it alſo receiveth within it ſelfe, as in a ſpirituall looking glaſſe, and keepeth diſtinctly ſeperate the intellectuall appearances of the images and ſhapes of ſpirituall things. For although ſpirituall things cannot be ſaid properly to have images and ſhapes, yet becauſe

our understanding in conceiving of the same, doth receive intellectuall notions and *Ideas*, wherein spirituall matters do appeare to it, and in respect that these notions or mindings have something in them like unto the representation of an image, therefore we must speak thus. And so much the rather, because the Scripture doth continually expresse the Acts of the understanding by the Analogie of the eye; as *Ephes.* 1. 17, 18. the Apostle prayeth *That God would give the spirit of wisedome and revelation in the knowledge of Christ, the eyes of our understanding being enlightned that we may know, &c.* Thus then to be able to know that is, to receive and distinctly to perceive things represented unto us, we must make use of the faculty of our understanding in spirituall things, as men do of their eyes in bodily matters. And what matters do essentially concurre towards the apprehension of things in their bodily shape within the eye; such like matters are intellectually also concurrent towards the Act of knowledge in the understanding.

Sixthly, That the object of this knowledge is the glory of God. The glory of God is the manifested excellencie, and the evident appearance of his goodnesse and of his nature. So when *Moses Exod.* 33. 18 desireth that God would shew him his glory; God answereth *verse* 19. and saith, *I will make all my goodnesse passe before thee, and I will proclaime the Name of the Lord before thee.* By which we see, that the apparition of his goodnesse, and the apprehension and knowledge of his name, (that is of his nature, for the nature of every thing is knowne by the name thereof) is the manifestation of his Glory.

Seventhly, That this glory of God is to be seen in the face of Jesus Christ. The face of Christ is the expresse appearance of his being and life, by which he is distinguished from all other men; for men are to be discerned by their faces one from another: now Christ is to be discerned from all other men in this, that he is a spirituall man, and did live
2 Cor. 5. 19 in the flesh a spirituall life; for the Apostle saith, that God was in Christ reconciling the world unto himselfe. And of his own knowledge
Ibid. v. 16, 17. of Christ he speaketh thus, *Though we have known Christ after the flesh, yet now henceforth know we him no more; Therefore if any man be in Christ,* let him be *a new creature, old things are passed away,* behold *all things are become new.* The new Creature is the spirituall Creature;
2 Cor. 6. 17. for he that is in Christ, is one spirit with him; Because Christ is different from the old *Adam* in this, that the old *Adam* was made to be a living
2 Cor. 15. 45. Soule, but the new *was made a quickening Spirit.* Hence then we learn that the face of Christ, which is the appearance of his life and being in the spirituall state, wherein he walked in the flesh as God (for he lived

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the life of God in the flesh, 1 *Joh.*1.2,3.) is the proper Subject wherin all the goodnesse and the nature of God doth appeare; So that if we can see and know the face of Christ, then we shall evidently also perceive the life of God in his glory, because he that seeth Christ, seeth the Father. And Christ himselfe desireth us to beleeve him, that he is *in the Father, and the Father in* him; nor will the Father be seene in any but in him, *in whom only he is well pleased*, and whom we should hear on his behalfe, *Matth.* 17. and because he alone is the expresse image of his person and the brightnesse of his glory, *Heb.* 1. 3. Therefore also he cannot be seene in any but in him; for all which causes he is the only means to attaine unto the life of God, for he only can give the light of life to such as come to him and follow him, *Joh.*8.12. and *Ephes.*5.14. John 14. 9;10, 11.

And thus we have understood the manner how the life of the Father is to be known in the Son. Now followeth the way, how by that knowledge the life of the Father is conveyed through the Son unto us. This is expressed, 2 *Cor.* 3.18. thus: *But we all with open face, beholding as in a glasse the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.* Where we must observe that the Apostle doth not speak here of himselfe alone, but of all Christians, to shew the way and the maner how they become partakers of the life of God in Christ; which in all Christians is but one and the same, although there be differences of degrees, in the participation thereof. But here the substance of the matter is declared in these particulars.

First. That all Christians are participant of this life; for he saith *we all*, meaning himselfe as a Christian, and all other beleevers; for seeing there is but one faith, and one hope, and one spirit: therefore the beleevers are said to have obtained like precious Faith with the Apostles, and to be baptized with the same Spirit; for he saith, that *by one Spirit we are all baptized into one body.* 2 Pet. 1.1. 1 Cor. 12. 13.

Secondly, That all beleevers have their faces uncovered; for he saith, that with an open face we behold. That is to say, that the face of our Soule, which is our minde, is not now covered with a vaile, as the face of *Moses* and of the *Jewes* was, least they should behold the end of that which was to be abolished; for to this day the minds of the *Jews* are blinded, and the vaile remaineth untaken away in the reading of the old Testament, which vaile is done away in Christ. For the Lord is the Spirit which causeth the vaile to vanish, for where the spirit of the Lord is, there is Liberty. That is to say, there is free accesse unto God, to take notice of his whole life, *for the spirit searcheth even the deep things of God*, and we have received the Spirit of God, that we should know 2 Cor. 3. 13, 14. ibid. v. 17. 1 Cor. 2. 10, 11, 12.

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the things which are freely given to us of God. For now is the Prophesie fulfilled which was spoken by the Prophet *Isaiah chap.25. 6,7.* That God shall make in his *holy mountaine* (which is his Church) *a feast of fat things unto all people, a feast of wines on the Lees: of fat things full of marrow, of wines on the Lees well refined. And that he would destroy in his mountaine the face of the covering cast over all people, and the vaile that is spread over all Nations.* This Prophesie I say, is now fulfilled. for in the Church of the Gospell, the feast of all wisdome, of all knowledge and understanding, and of all promises and comforts unto the vexed soules, is largely set before us in the writing of the Evangelists and Apostles, and that we should be able to make use of this feast, God hath also taken away the face of the covering, and the vaile that was spread over all Nations which kept them in blindnesse, so that now our faces are opened and uncovered before the Lord, because he is well pleased with us in Christ, whose Spirit he hath sent forth in our hearts, to give us the liberty of Children, that we should come to him, and call upon him *Abba Father.*

1 Cor. 2. 10, 11, 12.

Thirdly, All that have their faces thus uncovered behold the glory of Lord as in a glasse. The end wherefore God doth uncover the faces of Beleevers, and giveth them his free Spirit, is, that they should know the things which God hath freely given to them, as the Apostle saith; now those things cannot be known but in the fountain and receptacle where they are, which is Christ, for in him is all fulnesse; and the Father hath made him *unto us Wisedom, Righteousnesse, Sanctification and Redemption.* 1 *Cor.* 1. 30. Therefore the Spirit by which our faces are uncovered, doth lead us unto him; for to know the things of God, he must be known, and that he may be known, he must be seen and looked upon, for in him all the treasures of life are to be seen and no where but in him. Therefore the Prophet when he proposeth the greatest of blessings saith, that our *eyes shall see the King in his beauty:* intimating, that in the sight of him, and his beauty, was our happinesse. And verily those that once have had a true sight of him cannot but continually seeke to behold him. We may see it in *David*, how he stood affected towards him. *One thing saith he I desired, and will seeke after, to behold the beauty of the Lord, and to enquire in his Temple.* and *Psal.* 42. 1. 2. *As the Hart panteth after the water brooks; so panteth my soule after thee, O God.* Oh *when shall I come and appeare before God?* but chiefly *Psal.* 63. 1, 2, 3. *early will I seeke thee; my soule thirsteth for thee; my flesh longeth to see thy power and thy glory so, as I have seene thee in the Sanctuary. Because thy loving kindnesse is better then life.* If he had never

Isa. 33. 17.

ſeene him in the Sanctuary of the Spirit, he could not have thus earneſtly deſired him; But having once ſeene him and taſted of his goodneſſe, he could not but long for the continuance and renewing of this ſight and and taſte. This alſo may be gathered from the Apoſtle *Peter*, who exhorteth us to deſire *the ſincere milke of the Word, if ſo be we have taſted that the Lord is gracious.* The taſting of Gods graciouſneſſe will not be ſoone loſt out of the ſanctified minde, but will leave a deſire after it to looke after him. Now this glory of the Lord is beheld as in a looking-glaſſe, his outward actions which are regiſtred in the Goſpel, are the looking-glaſſe wherein all the divine properties of his goodneſſe and loving kindneſſe do appeare to the full, when they are ſpiritually conſidered. 1 Pet. 2. 3.

Fourthly, Thoſe that behold this glory, are changed into the ſame image. This glory is ſo excellent in goodneſſe, and lovely to all that behold it, that it ſubdues the ſoule, and drawes it by a ſympathy to become comfortable unto it ſelfe, as it is ſaid, 2 *Cor.* 5. 14. 15. *The love of Chriſt conſtraineth us*, to what? to be conformable unto his death. For when the ſoule ſeeth his great love to us, it cannot poſſibly but it muſt needs love him again; and where love is, there is a Symbolizing of affections, which is the change here mentioned; For through love, the thing beloved doth receive a being in him that loveth it; and thus our Soules are transformed into the ſame image which we perceive to be in Chriſt. See concerning this theſe places, *Phil.* 3. 21. *Epheſ.* 5. 1, 2. and 1 *Iohn.* 3. 2, 3. and 4. 10 11.

Fifthly, This change is from glory to glory, that is from one ſtep or degree of glory to another. For Chriſt is the ladder which *Iacob* ſaw, *Gen.* 28. 12, 13. wherein were ſteps reaching from earth unto heaven; that is to ſay, from the loweſt eſtate of a temporall, to the higheſt of an eternall being. And upon theſe ſteps the Angels aſcended and deſcended; theſe Angels are our ſpirituall meſſengers ſent up to God, and his gracious anſwers ſent down upon us. The ſteps and degrees are in the life which we live in Chriſt Jeſus. the motions of ſpirituall growth, whereby in the dayes of his fleſh he was daily mortified in reſpect of the outward man and quickned by the Spirit in the inward; to which mortification and quickning, we become conformable, by proceeding from one ſtate of glory to another; becauſe he alſo in the dayes of his fleſh, went by the ſame progreſſe alwayes from earth to heaven, till he came againe to his Father, from whence he came forth.

Sixthly, This change is wrought by the Spirit of the Lord, in the ſoule that beholdeth Chriſt. The Spirit of Chriſt is the Author of the change

which

which is wrought in us; for when we see and behold Christs glory, the love of God is shed abroad in our hearts by the holy Ghost which is given to us, *Rom.* 5. 5. So the holy Ghost proceeding from Christ by the knowledge and faith which we have of him, and of his life, *Ephes.* 3. worketh love in us to him; by which we Sympathize with him, and are changed into the same state of life, wherein he did live after the inward man; for the spirit which commeth from him, taking hold of our spirits, draweth the same with it selfe up unto Christ, to whom it goeth back again by the manifestation of the life of Christ in us. For when it prevaileth over the powers of our soule, to bring the same unto the obedience of Gods will, then it bringeth us backe to Christ; for this was the life of Christ, not to do his own will, but the will of his Father, who who sent him into the world, *Iohn* 6. 38. Thus then, when our will is brought to yeeld it selfe by the spirit wholly unto the will of God in all things as Christ did, then we are changed, and by the Spirit led from one step of glorious conformity to another. Then the soule being betrothed unto Christ, through love doth desire to be drawn, that she may run after him; and then the mistery of the song of *Solomon* is begun in us, that it may also in due time be fulfilled, through all the degrees of love therein expressed: which mistery is not to be understood by any, but by such as proceed in the degrees of this change from glory to glory. 4. Cant. 1.

Thus then we see how the life of God is both made known and conveyed to us by the means of Christ; from all which by way of Recapitulation, we will gather these conclusions.

First, that as the life of God is the only good to be sought for and procured unto all; so Christ, as he is a Spirituall man, is the only meanes to purchase that life.

Secondly, That that life is purchased in Christ by none other way, but by the free gift of God, through the illumination of our soules with knowledge.

Thirdly, That this knowledge doth reflect immediately upon the glory of God, as upon his proper object, which is to be manifested in the heart of man.

Fourthly, That to make this glory manifest in our heart, the face of Jesus Christ must be seen by us.

Fifthly, That to behold the face of Christ, we must have an open face free from the vaile; and then we must looke upon the glorious excellencies of his spirituall life, in the glasse of his outward conversation amongst men.

Sixthly, That by this contemplation and apprehension of the life of Christ,

Christ, a new life is begotten in us conformable unto that which is in him, by which we are changed into the same image of glory, and are led from one degree thereof, unto another,

Seventhly, That this change is brought to passe by the Spirit of the Lord, which worketh upon our spirits, the manifestation of the life of God, which is the only good thing and happinesse to be sought after, and propagated unto posterity.

Thus having discovered the true aime of a publique good, and the means by which we must attain thereunto; let us proceed to the endeavours which may be used towards the propagating of this, unto the men of this generation, that by them it may be advanced unto posterity.

Of the third.

If we have tasted how gracious the Lord is, and are truly come unto him as lively stones, to be built up a spirituall house, and a holy Priesthood, to offer up spirituall Sacrifices acceptable to God, through Jesus Christ; then we shall be fit to propagate this life unto others, and not else; for the means by which it is propagated unto others, is none other but to labour, that the light which is made manifest unto our soules, whereby we are become partakers of the life of God, may shine also unto others, that they by the grace of God, may partake in like manner of the same. This endeavour hath three chiefe parts. The first is the care of avoyding offences. The second of giving good example, by going before others in godlinesse. The third, of making the Rule and doctrine by which we walke, to avoyd the evill, and do the good known to every one. 1 Pet. 2. 5.

These three parts of this endeavour, are expressed *Phil.* 2. 15, 16. thus. *Be blamelesse and harmles as the Sons of God, without rebuke, in the midst of a crooked and perverse Nation, amongst whom shine ye as lights in the world, holding forth the Word of life.* Except we study to be in all things without scandall and offence, as it becometh the Sons of God, amongst the Sons of men; the good which we do shall be evill spoken of, and become unprofitable, See *Rom.* 14. 13, 14, 15, 16. And if we give no good example by our life in the profession of the Gospell, all our Doctrine shall be blasted, and we justly suspected, and not worthy to be heard or taken notice of for teachers of Truth, See *Math.* 7. 16. 21. *Iohn* 10. 3, 4, 5.

Thus then, the endeavour to be without offence, is a preparative to make way for the good which is to be intended towards others in our practise, and the good which is to bee intended towards others by our practise;

is a preparative towards the proposall of the Doctrine of Truth, by which the knowledge of Christ is advanced unto the World, that so many as God shall be pleased to enlighten and call out of the world, by that knowledge may be joyned to him, and made participant of his life. These three endeavours comprehend all the objects, which in the profession and preaching of the Gospel, are to be studied by our selves, and insisted upon towards others. For in a word, it is by the means of the Gospel, that Christ is to be made known unto the world; *For the Gospel is the power of God unto salvation, to every one that beleeveth, Rom. 1. 16.* And seeing that *in the wisedome of God, the world by wisedome knew not God, it pleased God by the foolishnes of preaching, to save them that beleeve, 1 Cor. 1. 21.* Now in the Gospel there be two things. First, there is the doing of the Truth for our selves, and then the publishing of the same for others. The doing of the Truth, is the profession of the Gospel, and the publishing of it unto others; is the preaching of the Doctrine, by which the profession is regulated. As for the profession, we see it hath two parts; The first is a care to be blameless and harmless without offence and rebnke towards all men. The second, is the practise of Piety to do good to all, and goe before others, to lead them on towards the life of God. Whence we must gather, that all manner of endeavours and undertakings, which tend directly to advance and perfect any of these three objects, should be counted truly good endeavours, and fit to be supported in this Age, and transmitted to Posterity. And the more neere any endeavour or undertaking doth come to reach any of these ends, the more compleat and perfect it is to be esteemed in goodnesse, as comming neerest unto the life of God. Here then the endeavours tending to the advancement of the Gospel, should be sought out and ranked according to the subordination and relation, which these matters have one towards another; and all towards the manifestation of the life of God in us, by the knowledge of Jesus Christ in the Gospell. Unto the matter of harmlesnesse and blameless conversation, belongeth the endeavour of peaceableness, and of becoming all things unto all men in that which is lawfull, as the Apostle telleth us he did, *1 Cor. 9. 19. 24.*

The endeavour of Peaceableness, is a study whereby we are directed how to avoyd the occasions of strife, in respect of our selves, and to bring others who are at variance unto a peaceable and harmlesse disposition. These endeavours, are proper Characters of the Sons of God; for in the place forementioned, the Apostle maketh the in-offensiveness of our conversation, to be the property of the Sons of God. And Christ

saith,

ſaith, that the Peacemakers are bleſſed, becauſe they ſhall be called the Sons of God, *Math.* 5.9. Thus then we muſt conclude, that the endeavours tending to take away offences and ſcandalls from amongſt Chriſtians, and tending to cauſe them avoyd ſtrife and debates, and tending to make peace amongſt them, and to bring them to the unity of the Spirit, by a reconcilement of differences in the Truth, are undertakings and endeavours, immediately conducing to the furtherance of the Goſpel, and conſequently to the ſetling forward of the life of God amongſt men. For God, is the God of peace, and hath no fellowſhip with evill, but is harmleſſe and good unto all; for even unto thoſe that are unworthy of his goodneſſe, he cauſeth his Sun to ſhine. Therefore Chriſt exhorteth all his Diſciples to be like his and their heavenly Father in this; That they ſhould be peaceable, innocent, and do good unto all, even unto their enemies and perſecutors, *Math.* 5. 38. till the end. Unto the ſecond part of the profeſſion, which is the practiſe of Piety, belongeth the zeal of advancing the Kingdom of God, and ſetting forth the image of Chriſt unto the world, in Righteouſneſſe and holineſſe: This is ſomewhat more then to be unblameable, by avoyding ſcandalls and ſtrife; for it doth imply moreover a care tending to the edification of many, by way of example, to lead others to perfection, in the duties belonging to our chriſtian calling; for we are bound to ſhew others the life of the Spirit by our walking, ſo that they may be able to diſcerne in us, the powers of another life then that is, whereby this world is upheld; for this world being led by luſt and ſelfe-conceited greatneſſe, and wholy ignorant of the life of God, muſt be convicted by the life of the Spirit; that there is a better ſtate & more perfect happineſſe which the Saints of God enjoye in the beauties of holineſſe, and in their communion with the Father, and with the Sonne, then that State wherein worldlings take pleaſure: when therefore we know, and earneſtly ſtudy, to walke ſo as it becommeth the Citizens of Heaven in our private and publike converſation; doing all things as in the preſence of God by vertue of the Covenant made betwixt him and us in Jeſus Chriſt; then wee fulfill the ſecond part of our profeſſion of the Goſpel; and whatſoever undertakings may directly tend to advance the knowledge and the practiſe of this kind of life amongſt men, is moſt anſwerable unto the ayme of a publike good, and ought by all meanes to be ſet forward towards poſterity.

The third thing belonging to the advancement of the Goſpel of Chriſt, is the ſetting forth of the Doctrine of Truth; wherein all the grounds of the holy profeſſion are to be laid open unto the world: That they may be taught what the ground of our hope is for which wee walke; and

what the rule is by which we walke in faith & love to avoide offences & to do good. Hereunto belongeth fundamentally the Pastoral charge over a flock, by Preaching of the word in season & out of season, by way of instruction and correction, by exhortation and reproofe, and by comfort and threatning, and more particularly: The Doctrinall charge which tendeth to confirme, enlarge, and maintaine the knowledge of Divine Truth revealed in the Scriptures, the object of which charge should not be so much (as now adayes it is almost wholy) the Refutation of some errours, and the handling of certaine common places; but it should rather tend towards the setting forth of the hidden wisedome of God, which is revealed in the written word, not as it is the ministery of the letter, which many doe onely attend and insist upon, but as it is the ministery of the Spirit in the new Covenant, wherein spirituall things are with spirituall words explained; and being compared with the things of their owne nature and property, they unfold the hidden mistery which God hath prepared for our glory before the world beganne, In the opening of this mistery according to the Scriptures; the Doctrinall charge should chiefely be employed, and not in agitating with voluminous disputations after a Scholasticall way, particular controversies; for if this wisedome whereof the Apostle doth speake, 1 *Cor.* 2. and the Ministery of the spirit whereof hee speaketh; 2 *Cor.* 3. were really attended and made knowne; all petty controversies wherein men spend their whole life Scholastically in Philosophicall notions without any profit to the Gospel, would vanish away, and be decided at an instant; because the fundamentall Truth of the Covenant in the spirituall and perfect wisedome of God which is hidden in the Mystery of Godlinesse, is as a Sunne in comparison of a darke Lanthorne whereunto the particular straines and notions of learning followed now adayes are to be resembled. Whatsoever undertaking therefore may tend directly towards the advancement of this kind of spirituall learning, and the manifestation of the hidden wisedome of God in a mystery according to the testimony of the Scriptures; that must be esteemed a reall furtherance of the Gospel, and consequently a publicke good through the manifestation of the glory of God in the life of Jesus Christ.

From whence finally this conclusion is to be inferred. That to partake for our selves, and to impart the life of Christ to others the profession and preaching of the Gospel must bee maintained and advanced unto this generation and to posterity by the endeavors which tend, first to avoyd and take away offences, by composing of scandalous differences in Religion. Secondly to doe good workes in an examplary way that others may bee

drawne

drawne on to walke after the ſpirit. Thirdly, to make knowne by the true diſcharge of the paſtorall and Doctorall duties, the Rules and grounds of our ſpirituall life and converſation both for avoyding of evill and doing of good, and what is not directly ſubordinate to ſome of theſe ends or to all of them, is no true good, nor a thing to be lookt after; becauſe it helpeth us not unto any part of our happineſſe; which is to partake of the life of God in the knowledge of Chriſt.

Having thus opened the grounds of that which I am to propoſe; now I will make the motion which I ſuppoſe will commend it ſelfe, as tending directly unto this moſt eminent publique good of this age and of poſterity.

Firſt, then if wee beleeve what hath beene ſaid, and know that a man is firſt naturall, and then ſpirituall; I thinke it fit to move that aſſiſtance may be given as well by way of councell as by outward ſupport, unto thoſe that labour for the rectifying of mens naturall parts, by reforming and facilitating all the meanes of humane learning for the ſchooles aſwell of old as young Schollers. For the great defects and errors in the manner of teaching, & in the matters which are taught, which are inferior and ſuperior Schooles, breede evill habits, and make the Soules of men unfit for the apprehenſion of the miſtery of Godlineſſe in the profeſſion of the Goſpel. Therefore to helpe the removeall of theſe, and to frame aright courſe for the education of children, and for the perfection of humane Learning, is a moſt laudable publique good worke aſwell for this age, as for poſterity.

Secondly, I thinke it fit to move that aſſiſtance may be given towards the endeavors of Eccleſiaſticall Pacification, and taking away of ſcandales and differences amongſt Proteſtants firſt, and then alſo if it bee poſſible amongſt all other Chriſtians, that the firſt part of our Evangelicall profeſſion may be ſet forward to ſome perfection: And the aſſiſtance to be given to this endeavour, may bee beſides the Spirituall Councell (which by men of Spirituall parts ſhould be ſuggeſted to the Agents;) and unblameable and peaceable converſation towards all men (which every one is bound to intend for himſelfe) though different in judgement from each other, a ſupply of meanes to maintaine the correſpondency and the Printing of treatiſes and letters; without which the negotiation of this matter towards Divines will bee wholly lame and imperfect.

Thirdly, I move for the erecting of a profeſſorſhip of Practicall Divinity in every Univerſity; and one in *London* at *Sion* or *Greſham* Colledge. That this Profeſſor might intend beſides the reading of Practi-

all matters, The compiling of a compleate body of Practicall Divinity taken out of all the Practicall writers of this latter age: which is a thing much desired by forraigne Divines, as may appeare by their requests to that effect subscribed with many hands and sent to the learned Divines, and the Patrons of Godlinesse and learning in *England*. By which meanes the second part of our Evangelicall profession will bee much advanced towards some perfection, chiefely in those that are desirous to leade a godly life.

Lastly I move for the erecting of a Lecture in *London* which should intend to teach the common people the way how to make use of Scripture by reading and meditating in their ordinary course; and should shew also unto the more learned the Rules of a more exact Interpretation of the word, then is hitherto used; that when a matter of doubt is moved which ought to bee decided by the meaning of the text; there may be a common and infallible method of interpretation knowne; for the finding out of the true sense thereof.

This Lecture should at one time explaine a whole or halfe a Chapter, to shew the way of meditating upon the text, andof interpreting the same, by a constant Rule of Spirituall wisedome.

How much these things (if they could be advanced) might tend to the good of this age, and of Posterity for the propagating of heavenly knowledge in the Gospel; I suppose it is needlesse to declare at large: perhaps the former discourse will suffice to make this apparent; yet if a more particular deduction of the things belonging to each of these motions, should be required; for to shew the manner how every one of these propositions might be accomplished: that can easily be done to give satisfaction to such as will concurre to favour these endeavours, and support the furtherance thereof. The Lord grant us all his Grace, to make of all our Talents the best use, which may most tend to his glory, and the felicity of our owne Soules, and of our generation; and suffer us not to be unfaithfull Stewards of his manifold gifts and graces. *Amen.*

Sir

Sir C.

YOurs of the second of *Ianuary* comes now to my hand, if this afternoone I had been free, I could perhaps have enlarged my selfe more then now I am able to do. Yet to entertain so good a motion I hope time shal never be wanting hereafter to supply what may bee required further of me, towards the advancement of the publicke good. You approve of the objects proposed, but you desire a further relliſh and illustration of the scopes and meanes. The two objects which you like most of all, the one for Humane, the other for Divine learning, I will chiefly now insist upon. The meanes then to advance humane learning, and the reformation of Schools; is to elaborate certain Treaties, and to put them forth that they may be made use of by all.

The first of these Treaties should be a discovery of the defects and of the disorders in teaching and educating children, with the intimation of the remedies thereof, and of the manner of applying the same unto the disease, which should be done briefly and substantially.

The second should be a direction for Parents, how to implant into their children the seeds of vertue, and to beget in them a disposition towards learning.

The third, should be a new Alphabetarie, to teach children of five or six years, without any tediousnesse to reade and write, as it were in a continuall course of play and pastime.

4 Then the Systeme of things obvious to the sences of children, is to be insinuated unto their imaginations, with the proper names thereof; that they may have a true conceipt of the simplest and outward things of the world, as a rude matter of that whereof afterward they are to receive instructions. These are the first generall preparatives towards learning: then the matters to be taught are to be elaborated. Where first there is that which belongeth unto the principles of Religion. Secondly, that which belongeth to the attainment of languages. And lastly, that which belongeth to the attainment of Sciences, whereof the first, *viz.* concerning Religion three Treatises are to be put forth.

First

First the abridgement of the history of the Bible fitted to the capacity of children. Secondly the use of the examples of the Bible, and of all things according to the ends for which God created them. Thirdly, the marrow of the Bible, containing briefly the substance of that which is to be beleeved, done and hoped for, according to the cleere doctrine of the Bible, fitted to childish simplicity and yet not without depth, to be enlarged upon towards those that are of riper judgement, then meere children. Whereunto a direction is to be annexed, for the information of the teacher; that he may know how to enlarge himselfe upon matters, and question those that are youths in a deeper sence and way, then children use to be questioned.

Of the second, *viz.* of languages, these Treaties are requisite. First, a direction for their own mother tongue, to know the true properties thereof; for it is to be the rule of understanding all other tongues. Secondly for the Latine tongue, or the Greeke and Hebrew; foure helps are to be afforded. First, the introduction to the tongue, containing the primitives thereof; which are to be proposed with their significations, and variations, and their Declensions and Conjugations. Secondly, the body of the tongue, containig all the words thereof in the derivations and compounds, together with an easie Grammer and Dictionary. Thirdly, the periodicall doctrine of the language, containing the sentences & ornat manner of expressions, together with the rules of elegant speech. Lastly a direction for the Masters of the language, shewing the manner how these helps are to be rightly used.

Of Sciences there are three degrees, whereof every one is to be handled in a severall Treaty. The first containing the history of all things, which are the subjects of humane learning. The second, the dogmaticall substance of Sciences, which are the principles and fundamentall truths of humane learning. And the third, the body of Sciences, containing all the precepts & branches of humane learning, and the deductions which are infallibly evident, and truly drawn already by other mens labours from universall principles. To which three degrees of Sciences, a fourth may be added; shewing the universall method of ordering the thoughts, to finde out by our own industry any truth as yet unknown, and to resolve any question which may be proposed in nature, as the object of a rationall meditation.

These are the Treaties to be elaborated in the wayes of humane learning, for to bring schollers from the first steps of knowledge, unto the perfection of the use of reason: wherein they may be able to discover by themselves, all things which can be found out in nature. And when

by

by the right use of these Treatises, and the prudent manuduction of a good Master, the Scholler is brought thus far; Then another Treatise is to be superadded to shut up all; for the perpetuall encrease and advancement of Sciences, which should containe a full direction concerning the wayes of ordering higher Schools, Colledges, and Universities, and of regulating the exercises, which ought to be set a foot therein; That men who have attained unto the former degree of perfection, may improve their talents with advantage one towards another, and towards the publicke, without vain-glory, and strife, and superfluous repetitions of matters already discovered; where the manner of writing books and Treatises, either for the ripping up of the hidden secrets of nature, or for the examining and rectifying or compleating of the writings of other men is also to be explained, when first the faults and defects of Colledges, and Universities are layd open, and the abuses of writing books is made known, with the wayes of taking a speedy course of reformation in the one and the other.

Thus having given you an *Idea* of the wayes and means how to advance humane learning; I will come to the other object which concerneth divine knowledge to be had from the holy Scripture, by way of interpretation of the Text. Here also some matters are fully to be handled for instruction, and direction of those that would come to divine knowledge, and some exercises of the spirit are to be intended by the proficients. The matters to be handled are these.

1 A Treatie or discourse should be put forth, to shew the necessitie of reading and meditating Scripture, more then men are accustomed to do, and what use is to be made of the knowledge of the words of the Text, both for humane and divine learning in all kindes; as well naturall, tending to discover the properties and true use of things created, as civill and politick, tending to shew the prudencie of mens carriage one towards another, in all states, namely Domesticall, Republick, Monarchicall, and Military; so that it should be made good that no man can be truly wise, either to salvation in spirituall things, or to the right use of reason in outward things; whether it be to make use of creatures, or to converse with men towards happinesse, without the knowledge of the holy *Scriptures*, which are given to be a generall rule both of all wisedome and reformation.

2 This being made good, that the Scripturall knowledge is thus necessary and usefull; a second Treaties must be set forth, wherein the way and manner of making use of Scriptures to attain all these ends, is to be shewn partly by private meditation of one by himselfe alone, part-

ly by exercises of more then one together, either in a private, or in a more publicke way; where a full *Idæa* of the heads of means, and of the degrees of progresse in meditation and exercises towards the infallible attainment of scripturall understanding is to be laid open.

3 These two generalls being made known, the particulars are to be insisted upon; where beginning from the childish part of scripturall institution, and proceeding to the highest degree of spirituall contemplation, certaine periods of doctrine for scripturall knowledge, are to be distinctly delivered. The first period is that which belongeth to children. The second to young men. The third to such as are great proficients, and may be called Fathers. And the fourth and last to Doctors and teachers of others. The children when they are in the course of humane learning, and busied to understand their mother tongue, and to read the historicall doctrine of the Bible, may be initiated to reade the Text it selfe, as soone as they have past through the historicall abridgement, which I have mentioned heretofore. And when they come to make use of their second and third helpe of sacred scripturall knowledge heretofore mentioned, then they must be (after they have run them over, and in some sort comprehended those Treatises) brought to the morall and doctrinall parts of the Scripture it selfe, to learne to observe in the Text, that which in their books they have learned. A direction therefore is to be set downe in a briefe Treatise, how children should be made to see and observe in the Scripture it selfe, that which formerly was gathered out unto them, and delivered in a particular Treatise, and this should be done Catechetically; so that as in the course of humane learning, there were three degrees of knowledge in severall Treatises to be imparted unto them: So also in the course of divine learning, there must be three degrees of Catecheticall exercises, described in a Treatise; to shew how that in reading the history it selfe, they ought to be examined, and brought to answer concerning the passages mentioned therein; and in reading the dogmaticall part, they are to be questioned to make them answer from the Text it self, unto things therein morrally and doctrinally observeable by their capacity; so that the Text it selfe must be made their Catechisme from whence they should learne all doctrine of Religion. Young men or children of riper age, when they are learning the languages which are to be instruments of learning; they must be all at once initiated into the historicall Science of things that are in the world, and into some principles of Arts and Sciences, which afterward are more fully to be delivered. And when they are at this taske in humane matters, then in divine matters

(which at their own times must alwaies go along.) A further period of scripturall knowledge is to be suggested unto them, which is a kinde of Analyticall way, of considering the principall sentences of the Text, and in learning to distinguish the periods thereof one from another, and in a single sentence to know what the *subjectum* and *praedicatum* thereof is; and what the connexive and rationative particles of a discourse meane, and to what use they serve. In which period, there be again severall degrees of matters to be taught; whereof a particular Treatise must be composed, for the direction of those that are to teach youths this part of divine knowledge.

When young men are become proficients, and have gotten strength of judgement, then they must be brought further, to the full doctrine of Analyticall meditation, wherein are three degrees. First, there is the literall Analysis. Secondly, the materiall. Thirdly, the spirituall Analysis. The literall Analysis, is the division of all the sentences of the Text, according to the true relation wherin they stand in the bare letter, which is to be considered in all the properties thereof; whereof a particular Treatise is to be made, because this is the ground of all true interpretation; and if an error fall out in this part of the interpretation, it may marre all the rest which followeth. The materiall Analysis, is the division of the things which are mentioned in the sentences and words of the Text. Here the way to finde out the true matter and the scope of a whole discourse, and to observe the parts thereof (as they stand subordinat to the scope, in the matter to make up the whole, and the coherence of these parts one to another) with the grounds of their materiall relation, and other things belonging thereunto; for to take notice of the substance of things delivered, and of their order, will require another Treatise to direct those that are proficients in the former degree of Analytical knowledge, to advance unto deeper thoughts.

The spirituall Analysis, is the division of the Mystery according to the parts of the matters. For in every materiall substantiall truth of Gods Word, there is some part of the Mystery of Spirituall Wisedome, and how to discern this according to the rule of the Analogie of faith. And how to make use of this rule, to dive into the depth and riches of Gods wisedome; and to know thereby what his working is towards our inward and Spirituall man; and how the materiall truth is to be applyed and exalted with a reflection of the Spirit upon Christ unto a more heavenly use, then the bare rationall consideration thereof doth afford unto a naturall man; I say, how to do all this for our owne instruction, and the inlargement of the soule in communion

with God? is the third degree of Analyticall doctrine and meditation, whereof a particular Treatise should bee elaborated for those that are to be counted Experienced, and in some respect Fathers in Christianity. For none should be initiated into this Doctrine, but such as have experience of Gods dealing with themselves and others, and are consequently able from their owne observations of Gods working, to bear witnesse to the truth, which the Scripture doth mention in a Mystery; and which cannot be understood by any, but by such as can discerne the worke of the Spirit in themselves, and perceive the degrees of the worke thereof in others, and consequently can judge betwixt the true and false motions of the Spirit, and begun clearly to learne and understand the intention of God, in particular proceedings, as they are subordinate unto the main intention of God towards Mankinde in the worke of salvation through Christ, as he is the Head of his Church. Such I say, as in the study of Christianity are come this farre, may be called Fathers, and none but they are capable of this third degree of Analyticall Doctrine. And therefore this Treatise is not to be made common, but only should be imparted unto them alone; and that also by some degrees according to the measure of their capacity in this, because here doth lie the danger of Spirituall pride and selfe-conceitednesse, which draweth most men of knowledge headlong into errors and extravagancies, whereby they confound themselves and others; and draw many sometimes into endlesse perdition, when they are stubbornly bent to flatter themselves in the deceitfull apprehension of Spirituall Mysteries.

Thus far all common Christians should be led and taught to attaine unto divine wisedome, by way of Scripturall Meditation. And besides these directions to be given by way of Treaties; certaine Exercises of the minde, as well in private solitarily, as in company with others, and publickly should be made use of, and might be described if there were any appearance of hope; that in these troublesome and unsetled times, a foundation could be laid for the practise and trainingup of Christian soules in such away of Learning. For if a Lecture were founded in some convenient place, wherein the Doctrinall part of this Science might be delivered in publicke Lectures, and further beaten out in private conferences; then also such as would addict themselves unto this kinde of study, and give up their Children to be instructed by those degrees of Humane and Divine Learning might be not only taught, but actually exercised & inured by some practicall wayes, into the Method of knowledge; for without some exercise fitted to the capacity of him that is taught, wherein he may be brought to apply the rule which he hath beene

beene taught to the uſe wherefore it is given, all inſtruction in Divine matters, is either unuſefull or hurtfull. For unleſſe divine inſtruction end in the fruit of the Spirit, which is righteouſneſſe & holineſſe (which without ſome reall exerciſe cannot be received or entertained, when God hath given them in any meaſure) all inſtructions and theoreticall directions, are but to none effect, and rather hurtfull then profitable, becauſe they tend to a greater judgement over him that knoweth the way of truth and doth not follow it. Therefore it is expedient to make many diſcourſes and treatiſes of thoſe things, and to publiſh the doctrine thereof at adventures, before tryall be made of the practiſe and before it may be knowne that thoſe to whom the Doctrine is to be imparted are not doggs and ſwine, that is to ſay, carnall, beaſtly minded men, that will teare the truth by ſelfe conceited contradictions into peeces, or if they are led not to contradict ſo much as to aſſent that then they will not drowne it in the mire of ſenſuall luſt and ſwiniſh worldly mindedneſſe. Therefore theſe pearles muſt not be caſt before the world, but ought to be diſpenſed unto the children of the Kingdome and that with a great deale of diſcretion and ſpirituall prudency, becauſe we have experience, that even the true children of God are not capeable of al things, but that if matters be not ſuggeſted to them by degrees, they either get a ſpirituall ſurfet thereof, ſo that their ſtomack is ſpoyled and unable to digeſt neceſſary foode when it is propoſed to them, or elſe become drunken with them, and ſo in the heate of their braine they are as it were fooliſh and mad in uſing them without ſobriety and diſorderly, neither to their owne nor other mens edification. As for the Doctrine and exerciſes belonging to teachers, to bring them to a demonſtrative way of interpreting of Scriptures, they are of two ſorts. The firſt is for the inlarging of knowledge & for the diſcovery of the Myſtery of Gods Kingdome in a Doctrinall or Hortatorie or conſolatorie way to infuſe knowledge into others. The ſecond is for deciding of doubts, either ariſing from the words or from the matter of the Text. Of each of theſe waies as they are to be fitted to higher or meaner capacities, ſome Treatiſes ſhould bee compiled to ſhew Miniſters both how to divide the words aright unto their hearers, according to the difference of their Auditories diſpoſition, & how to deale one with another in matters of doubts and diſputes to come to a full and ſatisfactorie deciſion of their controverſies. Theſe two Treaties are of great concernement and not to be put forth till mens eares be opened by affliction, & the pride of learning be put down in the conceit of the worldly wiſe, and of the diſputers of this age, which God will bring to paſſe, partly by outward afflictions, partly by the great

variety of opinions, and the doubtfulneſſe of received principles which will be ſhaken on all ſides. The men that are ingenuous and call upon God for light and direction will finde deeper principles of truth to reſt their ſoules upon then hitherto they have received: And by theſe God will aboliſh the wiſedome of the wiſe and the learning and the diſputer of this age, and bring thoſe that ſeeke wiſedome in the ſimplicity of the word, to underſtand the depths of Gods counſell which are hid from the great Rabbies of the world, and men rather addicted to bookiſh learning (to tell us what this or that Author ſaith) then to ſearch after the wiſedome & demonſtration of the ſpirit of & power, by which the Apoſtles in preaching the Goſpel were able to bring the ſpirits of all men captive unto the obedience of Chriſt. And becauſe we neither know the Rules of true ſpirituall meditation, to dive into the things belonging unto the Miniſterially Doctorall and Paſtorall charge: neither doe wee ſincerely ſeeke after the rules by which our minds ſhould bee led unto knowledge, nor doe wee exerciſe our ſelves one with another through the communion of Saints without partiality & unblameably in the waies which we know, but we rather adhere to humane doctrines and opinionating diſputes found in Authors whom we through curioſity ſeeke after and take up Rules at adventure, or by partiall ſquares, and never impart unto others in ſpirituall ſimplicity the truth that God maketh manifeſt unto us: but hugge our ſelves in a ſelfe conceited flattery with it, through the vaine immagination of a more ſecret knowledge, wherein we ſhould be thought to excell others. Therefore we that are Miniſters are become unprofitable, and to us God hath made his word, as a booke that is ſealed ſo that no man can reade in it, nor knoweth what to make of the ſence thereof, which to a ſimple godly capacity is moſt cleare and evident, and may be clearely explained alſo by ſuch as will not ſuffer their mindes to runne after their owne conceits.

Thus I have endevoured to let you ſee ſome more light concerning the two objects which you chiefely pitch upon: whereof the one is Mr. *Comenius* proper taske, and the other is mine, although wee are bound not to doe in publique or to bring to perfection, either of theſe Methods without one anothers advice and conſent. Becauſe in very deede his taske is no leſſe in my aime, then in his owne and mine is reciprocally in his ayme a thing whereunto he doth ſubordinate his endeavours; ſo that the meanes of perfecting both were to have us both ſet apart for our taskes and ſetled together, in a courſe of elaborating the ſame by mutuall communication one with another, and with others that are fit to partake of theſe thoughts, and by teaching and exerciſing both our ſelves and

others in these Methods, till God shew us the full period of time, when they should be brought forth to the world.

I will not mention, as I did intend at first any thing concerning the other two taskes *viz.* the matter of correspondency for Union with Forraigne Churches, and the matter of Practicall Divinity, nor will I discribe heere the manner of our setlement, which may bee wished rather then hoped, for the elaborating of these taskes to some good purpose. These things I thinke needelesse to lay open at this time, yet if it should be found requisite to shew the feaseableness of what we ayme at, and I have here in some kinde specified, let mee know thereof by your next, and God willing you shall receive satisfaction. The grace of God bee with you and direct you in all things unto the manifestation of his glory, through Jesus Christ in whom I remaine,

Your worship his most faithfull

London *this sixt of*
Ian. 1642. *and willing servant,*

IOHN DVRYE.

Sir C.

BY your last of the ninth of this Moneth I am glad to understand that the motions which have beene made unto you, have given some content. The chiefe thing which I aymed at, was to give you some reall satisfaction to so equitable a demand, & so answerable to the ayme of my studies. I must confesse that the universality of that good which is to bee sought for, in the Kingdome of God, whereof I labour to approve my selfe a true member; is so disproportionate to the capacity & affections of most men, that I have hitherto dealt withall (who are ordinarily bent to a particular of their owne, more then to a reall publike good) that I could never yet meete with any affectionate Patron, who was willing and ready to undertake the advancement of such matters for themselves, and to the ends for which God doth put them in our hearts, who in the midst of straights and infirmities cannot leave the prosecuting thereof, although for love to such objects through neglect of our selves we are put to a non-subsistance, I meane Master *Comenius*, Mr. *Hartlib*, and my selfe: For though our taskes be different, yet we are

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all three in a knot sharers of one anothers labours, and can hardly bee without one anothers helpe and assistance. But it is no new thing to such as serve God without respect to private ends, to spend and be spent and receive no incouragement from the world. Therefore also we can have patience, and waite upon Gods providence till hee shew what use he will make of our talents, which we have dedicated unto his service, to be imployed and set a worke in any place where wee shall perceive the overture to be made by him, onely our end must alwaies be answerable unto the guift bestowed upon us, viz. publique and universall, because we know that Gods intention is, that his goodnesse and glory should not be concealed nor ingrossed by any, but made common to all that can partake thereof, who are not doggs and swine, whose custome is to teare and trample good things under their feete. Now the overture which you have made, if it be from him, I make no doubt but hee will make it apparent to us, & then you may be sure, that on our part nothing shall be wanting wherewith God hath inabled us, to further the publique good. For as we professe not to seeke our selves in any thing, & diswade others from such an ayme, so we shal be found no waies difficill to comply to others in any reasonable motions which shall not prejudg the liberty of publique communication of the best things, which in the kingdome of God must alwaies bee inviolably observed. But how these things wherein we think we could bee serviceable unto the publique might be made use of, is not yet apparent unto you partly because you have not as it seemes to me fully conceived the meanes of propagating the good which we aime at, partly because you are not assured of the inclination of those that would contribute their assistance unto the furthering of the same. I then must tell you that which you seeme not rightly to apprehend concerning the Meanes, which is, that besides the elaborating of certeine Teatises (which indeed is but a transent action, & if that were all to be done, then a transient contribution for the elaborating of these Treatises might suffice the exercitation of the minds of those that are to make use of the treaties, & the breeding of Schollers in our way of knowledge is no lesse, if not more effectuall for the scope intended, then the elaborating and penning of the Treaties. The Treaties containe but the material part of the worke, but the excercises of the minds of Schollers and the framing of Schooles in humane learning, & the actuall introduction & manuduction of the Spirits of Christians, to scripturall wisedom & meditation is the forme & principall part of the busineſse to be intended. Bookes though never so well penned are but dead instruments by themselves (witnesse the holy Scriptures, which few make good use of now adaies) but if those

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instruments be in the hand of an understanding workeman, and applye to a fit subject, then some good effect may be wrought by them. Therefore if a setled foundation would be had for the one and the other worke, both to elaborate the Treaties, and to apply them to use, by training up Schollers by them, then the meanes would be fully answerable to the attainement of the ends, which you allow and we have proposed. From whence you may gather an answer to that which you propose concerning the use of the meanes by publique authority, upon all foundations already made. First, the foundations already made, have their owne orders and constitutions, which are not well alterable. Secondly, men that are habituated to a custome of their owne, and thinke themselves to be Doctors and Masters of Sciences, are not easily brought by the sight of any booke, though never so well penned, to alter their course of teaching. And lastly, Christs rule is also observable, that new wine should be put into new bottels. And therefore if a new foundation could bee had, it would bee a great deale more answerable to the scope. and when the frame of that foundation should appeare, and the usefulnesse of that way of educating Schollers, and training up of Christians unto heavenly wisedome should be approved; then other foundations might be induced to follow, and King and State moved to introdnce the same in other places. Or if upon this motion which you have received the Parliament at this time should be moved to apply a foundation which hath no cure, and when it falles voide unto themaintenance of these endeavours: This would bee all one as if a new foundation were raised, and perhaps this might bee done with no great difficulty at this season, if those that have power with Parliament men would shew their zeale for the publique good in this kinde, to further the maintenance of such undertakings by allowances from foundations formerly made for the publique good, and now perverted to private ends.

From all which you may see that an answer to your doubt concerning actions transient, and of their owne nature not reiterable should be this, that indeede there is something in this worke transient which needeth not to be reiterated, but that is not the principall by which the scope is attained. But some other thing also there is which is not transient, and must be reiterated continually, which is the chiefe part of the worke, and therefore requireth some congant foundation, that the Agents of the worke may set themselves apart to attend it without distraction, unto which now for want of setlement they are continually subject, which is a hindrance to both parts of the worke at once. As for him that is to part with the money, I conceive that he should judge with himselfe, what he

is able to doe, and whether he thinketh a present helpe or a foundation of perpetuity to bee things of an equall indifferency. As for me I thinke them not of an equall in differency, for the reasons now alleadged; yet if he that will part with the money, should be more willing to give a present helpe, or more able to doe it then to settle a perpetuall foundation: And if that helpe would reach so farre as to maintaine the Agents till they can elaborate the Treaties and make all things fully ready for to be applyed to use, I conceive that this might bee well done, and I will propose the matter to Master *Comenius* and Master *Hartlib*, to whom I have not as yet spoken of this particular: For wee are bound to doe things with mutuall advice. As for that which in the latter end of the letter you say of foundations, that in them there is a temptation of the Authors living in them, I doe not well know what you meane thereby, nor doe I conceive any inconvenience in the living of any man with us, if wee bee but set a-part and upheld to intend our businesse cherefully without distraction. Thus you see what I thought good to impart further towards your information in this businesse. I beseech the Lord to direct both you and us in all our deliberations and intentions, to advance the service which we owe unto him and his Church in Jesus Christ, for whose sake I am

Sir,

Your assured friend and faithfull servant,

London, *this* 13. Jan. 1641.

JOHN DURYE.

The Coppy of a Letter to S. H.

Loving friend,

HEre you have the Appendix of that Analysis of the Epistle to the *Galathians*, which once at *Elbing* I put to paper: I pray you let Sir C. see it upon occasion, or others also, that they may judge what the usefulnesse of this kind of Study may be, and why that I have affected and loved so much the Scripturall Meditation and Preaching of this nature, which taketh hold of large Texts, as whole or halfe Chapters at a time. I hope if he or others will try the way which I have followed, that they will

will finde the ſame benefit, whereunto I could wiſh to be an inſtrument to bring all men aſwell as any one or two. The Lord enlighten all our eyes in his knowledge, and direct us in the right uſe thereof. I reſt

Your affectionate friend,

J. Dury.

THe Appendix to the *Galathians*, as the occaſion of Reſolving this Epiſtle thus at the firſt was my ſincere purpoſe and indeavour to ſtir up my Auditory to the Reading and Meditation of the Scriptures, ſo now my ſincere affection & wiſh is to beſeech the Lord that this may be an occaſion to others who intend to edifie their hearers to take the like courſe in hand: For I have found and doe finde daily by experience that there is no truly and abſolutely grounded knowledge of the Myſteries of Salvation but in the Scriptures, and that to apprehend it in them, there is no other meanes but Prayer and conſtant Meditation, and that to meditate rightly, there is no ſure way, but firſt to lay aſide all prejudicate opinions in giving over ones ſelfe to bee captived by the evident ſence of plaine places. Secondly, to lay hold of a quiet minde in ſuſpending and captivating ones ſelfe from raſh reſolutions till it pleaſe the Lord to reveale the ſence in doubtfull and obſcure places: And thirdly never to ſettle fully and infallibly the mind to reſt in any thing till it be evident that all the parts of the diſcourſe in the ſcopes and matters of every one of them, anſwer directly in all reſpects to eſtabliſh that truth which is apprehended to be abſolutely infallible, when it is found that a place is ſo confirmed by the joynt coherence and reference of all places of the ſame treatie unto it, with a mutuall harmony and agreement of altogether to the analogie of faith; Then a man may infallibly conclude of the meaning of a place, (and as I ſuppoſe) not before then; Now to comprehend the joynt coherence and harmonically diſſonant references of all the parts and particles of a treaty, me thinkes it is very neceſſary to goe exceeding warily and orderly to worke, for we are eaſily deceived either by Philoſophicall or Rhetoricall conceits of humane wiſedome, or elſe by incident imaginations of our owne to which readily wee are bent to force all to agree, wracking it and wreſting it to our purpoſe, ſo that if wee once give way to our owne fancy, our preconceived opinion becomes as a torture whereupon wee binde the places of Scripture and racking them with violence we make them confeſſe and ſpeake what we will and not what they meane, therefore a ſafe and well grounded courſe muſt

be taken first of all in sanctifying and purifying the heart and intentions from all by respects before a man undertake this meditation, by prayer craving grace, and by grace aiming onely through the love and fear of God to attain to the true knowledge of the testimony of Jesus Christ, that he may be served and glorifyed according to a good conscience in the obedience of faith. Secondly in proceeding in the work it selfe by degrees not casting, first a Mould of thine owne, and then framing it afterwards with the tool as Aaron did his golden calfe, but framing first all the particulars severally according to the Paterne which thou shalt see in the mount of the Analogie of faith full and sound doctrine, and then joynting and connecting all those together every one in its owne place, and so rearing it up to be one body as Moses did his tabernacle of the Lord, and to frame these particulars conveniently, (if I were to give this my advice how it must be done til the Lord enable me more fully for present I only can say thus much, me thinks our best course is to follow the type as I take it of knowledge, set forth in *Ezekiel* 47. where it is said, *that waters did flow from the house of God by degrees of depth*, which I think may be Allegorized thus: There be foure degrees of Ezekiels passage through the waters, the first is up to the Ancles, the second is up to the knees, the third is up to the loynes, and the fourth is up to the head and eares, and above so, that there was no way to passe over but by swimming, let us also wade in the waters of life contained in the Scriptures by the same degrees, and I doubt not but we shall go safely without danger: First, let us go with our understandings but up to the ancles, where the waters are shallow, that is, let us comprehend the true and plain literall sence and phrase-ology of the text first, then afterwards let us wade in to the knees, that is, let us intend to conceive the severall and evidently distinct sentences, and clear points of instruction, or exhortation or correction, or reproofe, &c. openly offering themselves unto us, taking them as wee finde them, plainely distinguished by themselves. Thirdly let us go from these materiall points and sentences after that they are all conceived to things more materiall which binde up all the distinct parts in one body, and knit them together as it were in the place of conjunction, where superiour and inferiour parts meet together, as in the loynes of a man, and that is done, when we conceive aright of all the rationall connections of these severall sentences in joyning as the words themselves do require, one sentence to another to make up of two one conception, and so going on to all the joynts and knots of the severall matters, we must joyn one to one, and two to two by degrees, till we conceive fully of the whole lump of the matter handled throughout

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the whole treatie, and of the contrall ſcope and maine intention to which all doth at leaſt in a generall manner aime, When now this is done, it is permitted to a man to go ſo farre, as to ſtretch forth his armes and to ſwimme, then you may come to the waters, which cannot be paſſed over, becauſe they ſhall in your mind riſe to be a river, and that is, when you ſhall in the feare of God ſeek to comprehend the whole drift of the ſpirit of knowledge, in the whole treaty, and in all the parts of it as they are both ſeparately and conjoyntly diſpoſed in a mutuall courſe of ſubordination or coordination, when you ſhall comprehend in the onely matter and ſcope both the maine, the direct, and the collaterall reſpects, aſwell of ſentences and words for the matter, as of faſhions of propoſing them and confirming them, and concluding them for the manner, when finally, you ſhall be able, by the perpetuall collation of all things propoſed to ſee a ſtreame and river of wiſedome flowing continually in ſuch a breadth and depth, that none can paſſe over it, from one beginning to one end by continuall conſequences of infinite drops and reſpects of knowledge which all make up but one body of waters, and thus you muſt go (in every paſſage, whoſoever thou art) not of thine owne motion ſo much, as by the leading of the man that hath the line in his hand (of whom look *Iſa.* 28. 16, 17. and elſwhere) and thus thou muſt go betwixt every paſſage, leaving a convenient diſtance and not haſtily nor raſhly, and thus thou muſt go, not comming to the fourth degree till thou be brought through the three firſt degrees, for Ezekiel was brought through them firſt, and then he tels us by experience what depth they were of, but when he comes to the laſt, he confeſſeth that neither he himſelfe, nor any man elſe could paſſe over the waters, teaching us by that experience the rule which Saint Peter ſets downe clearly, 2. *Pet.* 1. 20. No propheſie of the Scripture is of any private interpretation, *ἰδίας ἐπιλύσεως*, of proper reſolution, ſo then thou muſt never be ſo confident and full in thine owne ſence but thou muſt alwayes in the fear of God be ready to heare others alſo, for perhaps thy neighbour hath ſwimmed as far as thou. Now the Lord of his mercy ſend unto us the Spirit of direction and knowledge, of meekneſſe and love to bear one with another, and to learne willingly of him one by another, that ſo we may become trees of life planted by the rivers of theſe waters, to bring forth our fruits in due ſeaſon, Amen. And as for me, beloved, as I have wiſhed at the beginning ſo do I now wiſh and pray againe, that it would pleaſe the Lord to move the hearts of teachers to propoſe unto their flocks the body of the Scripture it ſelfe, as it were in a lumpe, furniſhing unto them ſufficient directions and a ability to ſtudy a diſpedi-

tate in it diligently for themselves, and to propose to others their hearers in lively practice and clear institutions, both evident examples, and manifest rules how to exercise their hearts understandingly in it, to the growth of knowledge and the unity of faith, which now a dayes is so greatly requisite, for all men are now for the most part drunken with their owne opinions, reeling to and fro in uncertainties, and the more ignorant sort, which is oft times such as think themselves the wisest, are so incapeable of true heavenly wisedome that all things delivered unto them out of the Scriptures, must be delivered as unto little babes, line upon line, precept upon precept, here a little and there a little, and so we alwaies stay in the very elements of knowledge, and never go forward to perfection, because we cannot bear one with another, and hear one another with patience, because we pray not one for another, that things unknown may be revealed, but we blame one another, and suspect one another, and envie one another to our mutuall destruction, now the Lord of his mercy mend these things both in the teachers and in the hearers, that by the faithfull prayers and endeavours of Gods people, once at last the divine order of the holy wisedome of God revealed in the Scriptures, may be made manifest: for me thinkes, that Babilon which is the confusion of the whole world in all things, but chiefly in the originall language of Canaan, which is the true sence of the Scriptures, will never be overthrowne till this generall order of the text in the uniforme sence of all the distinct parts of it be raised up by God, and brought forth as a true Zorubbabell to confound this confusion of uncertaine sences, and when this shall be effectuated by the Lord of Hosts, who is wonderfull in counsels, and excellent in working, then I am sure that the question shall be determined who ought to be judge of controversies, the Pope or the Scriptures, then Atheists mouthes who acknowledge not the divinitie of it shall be stopped, and all those that seek the Lord, shall find him, and be fedd with understanding, for there is such an incomprehensible extent of knowledge in a little parcell or book of the Scriptures, and so uniforme a sence and light through the manifold parts of it, that I cannot compare the parts of it more fitly then unto the body of the Sunne in our worldly firmament, which though in appearance it seemes but a hand breadth, yet it fils the whole world with the glory of one light by the meanes of infinite beames, making up but one stream of resplendencie on every side alike defused, so is it with one epistle even with every one of the epistles, they are but as a hand breadth in substance, but in light of knowledge, through the infinite respects and references of divers parts as of great beames, they are able to fill the whole

church, and the heart of every living ſoule with the reſplendencie of the glory of God in the face of Jeſus Chriſt, and as Ideots that wote not what optike or opticall demonſtrations mean, cannot beleeve or perceive although it be told them, that there is an orderly diſpoſitions of the beames of the Sunne amongſt themſelves, and a ſubordinate proceeding of their parts from the body of the Sunne, and that there is an unſpeakably and incomprehenſibly exact order in the diſpoſition of all the parts of light, ſo the ſpirituall Ideots that have no optike Organs, it is no marvaile that they never beleeve nor ſee any order to be in the body of the Scriptures, but ſo many of you as can make evident demonſtrations, or experimentall tryals, in gathering the beames of the light together in your looking glaſſes, to doe by the meanes of refraction, or reflection, ſome wonderfull effect, either of repreſentation or of burning in the hearts, and before the eyes of godly ſoules, you (I ſay) may know and can ſee, that in this light is not onely an excellent order and diſpoſition of all the parts of it, but alſo the very cauſe of all order that is or ever ſhalbe in this world for even as darknes is the mother of all confuſion & diſorder, becauſe it bears under its wings as it were the ſhadow of deſtruction, and the nature of a Chaos, and as light is the mother of comlineſſe and order, ſetting forth and making manifeſt by the onely preſence of it ſelfe, the whole decency, diſtinction, varietie, unitie, and ſymmetricall diſpoſition, of every thing in heaven and earth, and of the whole world, ſo alſo ignorance hath been hitherto the mother of Babel, and knowledge ſhall beget Zorubbabell, now no knowledge is certaine but that which is in the word of God, even as no light is pure light but that which comes from heaven by the ſame, therefore that light can onely and ſhall bring all order and righteous diſpoſition of all things in the church and world, for in it onely is the true weight, meaſure, proportion, and ſituation of every thing, and by it onely the diſpoſition of the Creatour who hath framed every thing moſt orderly and decently can be made manifeſt unto mankind, and can any now be ſo ſenceleſſe as to think, that that word and light, which is and muſt be the onely cauſe of order in every thing ſhould want order and be confuſed in it ſelf? can any be ſo confuſed in judgement, and drowned in fooliſh and diſorderly imaginations, as to think that Gods ſpirit (who by wiſedome hath in the firſt creation of this temporary world ordered all things in ſo admirable a manner, that whoſoever beholds it cannot but acknowledge the infinite providence of the workman of ſo ſtrange a frame) ſhould not in the ſecond creation of an eternall world (which is his church) order and expreſſe in the Scriptures, the very decrees and precepts of wiſedome it

selfe orderly? If the kingdome of nature which shall perish is established by so wonderfull an effect of wisedome, and stands only by it (for heaven and earth are naturally subsistant by no other thing but by the pillars and foundation of order) shall the kingdome of grace, and of the word of God which lasteth eternally be lesse wonderfull in the same effect of that same wisedome? No surely for if order be one of the most certaine and chiefe effects and consequents of wisedome, then whersoever wisdome is expressed, there order must be also, and where wisdome is most eminently and highly expressed, there also order must be found in the most eminent and high degree of prudencie, righteousnesse, decencie, and comlinesse, and for this cause I hold for certaine, that in the text of the Scripture a divine order and disposition not only of matter but also of words and manner of expressing that matter is to be found, which being perceived and found, will bring a new light to all mens eyes, and will discover hidden things more evidently hereafter, then ever knowne things have been knowne heretofore, which I beseech the Lord in his mercie to performe, and to make manifest by his spirit of prophesie in the testimony of Iesus Christ, that in the revelation of his deare sonne, all those that love him may be filled with joy, and that the glory of his wisdome and goodnesse may be knowne in the truth of his word to the praise of his holy and glorious name both now and evermore, Amen, *Even so come Lord Iesus, and let him that hear it say come.* Rev. 22. and 20. and 17.

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